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# Marvels of Sayyiduna Imam Hussain رضی اللہ تعالیٰ عنہ

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رَضِيَ اللّٰهُ عَنْهُ  
إِمَامُ حُسَيْنٍ كِي كَرَامَات

Imām Hussaīn kī Karāmāt

## Marvels of رَضِيَ اللّٰهُ عَنْهُ Sayyiduna Imam Hussain

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

Yâ Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the Most Honourable and Magnificent!

*(Al-Mustafraq, vol. 1, pp. 40)*

**Note:** Recite Şalât-‘Alan-Nabî once before and after the Du'a.

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# Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ث	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## 21 Intentions for

# Reading this Booklet

Saying of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: *نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ* ‘A Muslim’s intention values more than his deed.’ (*Mu’jam Kabīr*, pp. 185, vol. 6, Ḥadīṣ 5942)

## 2 Madanī pearls of wisdom

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater the reward.

## Make the following intentions:

- 1-4. Every time (whenever I read this book) I will start with Ḥamd<sup>1</sup>, Ṣalawāt<sup>2</sup>, Ta’awwūz<sup>3</sup> and Tasmiyyah<sup>4</sup> (upon reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).
5. For the pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.

- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍu<sup>6</sup> and facing the Qiblah<sup>7</sup>.
8. I will behold the Quranic verses
9. and the blessed Aḥādīṣ out of respect.
10. Whenever I will read the exalted name of Allah عَزَّوَجَلَّ, I will say: عَزَّوَجَلَّ
11. and whenever I will read the blessed name of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I will invoke: صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
12. I will narrate the marvels of the Great Imām and Saints of Islam to other people and thereby earn the blessings of mentioning these pious people because it is stated in a narration ‘عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ’ ‘Mercy descends when the righteous Muslims are mentioned.’ (Mu’jam Awsaṭ, pp. 335, vol. 7, Ḥadīṣ 10750)
13. (On my personal copy) I will underline to highlight important things, as needed.
14. I will persuade others to read this booklet.
15. With the intention of acting upon the Ḥadīṣ تَهَادَوْا تَحَابُّوا ‘Give gifts to each other, it will enrich affection amongst you,’ (Muwaṭṭā Imām Mālik, pp. 407, vol. 2, Ḥadīṣ 1731) I shall buy this booklet (at least 10 in relation to 10<sup>th</sup> of Muḥarram or as many as I can afford) and will gift it to others.



16. I will do Īṣāl-e-Šawāb of reading this booklet to the entire Ummah.
17. If I spot any Shar'ī mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).
18. I will deliver Dars from this booklet on related occasions.
19. I will read the entire booklet every year in the month of Muḥarram.
20. In case I could not understand something, I will refer to scholars thereby acting upon the Quranic verse:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

**So, O people, ask the people of knowledge if you do not know.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah An-Naḥl, verse 43)*

21. In case some passage is found difficult to comprehend, I will read it again and again.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## Marvels of رَضِيَ اللهُ عَنْهُ Sayyiduna Imam Hussain

No matter how lazy Satan makes you feel, read this booklet from the beginning to the end with the intention of earning reward. إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ Your heart will thrive with the admiration of the Ahl-e-Bayt (the households of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم).

### Excellence of reciting Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘When the Day of Thursday approaches, Allah عَزَّوَجَلَّ sends His angels who have papers made of Silver and pens made of Gold. They inscribe the names of those who extensively recite Ṣalāt during the day of Thursday and the night before Friday [i.e. Thursday night].’

(Kanz-ul-‘Ummāl, pp. 250, vol. 1, Ḥadīṣ 2174)

صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

## The marvellous birth

The grandson of Mustafa ﷺ, the majestic son of Sayyidunā ‘Alī and Sayyidatunā Fāṭimah, his Royal Highness Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ was miraculous. Even his blessed birth is a great wonder.

Sayyidi ‘Ārif Billāh Nūruddīn ‘Abdur Raḥman Jāmī قُدْسَ سِرُّهُ السَّامِي has stated in *Shawāhid-un-Nubūwwah*: ‘Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ was born on 4<sup>th</sup> of Sha’bān on Tuesday in 4 A.H. in Madīna-tul-Munawwarah رَاوَدَهَا اللَّهُ شَرْقًا وَ تَغْطِيهَا. It is narrated that Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ was given birth after a pregnancy period of just six months. Other than Sayyidunā Yaḥyā عَلَيْهِ السَّلَام and Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ, no child having birth after pregnancy period of only six months could survive. (*Shawāhid-un-Nubūwwah*, p. 228)

وَاللَّهُ تَعَالَى أَعْلَمُ وَرَسُولُهُ أَعْلَمُ عَزَّوَجَلَّ وَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Marḥabā Sarwar-e-‘Ālam kay pīsar āye ḥayn  
Sayyidaḥ Fāṭimah kay lakht-e-jigar āye ḥayn  
Wāḥ qismat kay charāgh-e-Haramayn āye ḥayn  
Ay Musalmāno! Mubārak kay Ḥussain āye ḥayn*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Refulgent countenance

‘Allāmah Jāmī قَدِيسُ سِرِّهِ السَّائِي has further stated, ‘Whenever Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ would stay in the dark, his environs would become illuminated by the refulgent beams radiating from his blessed forehead and cheeks.’ (Shawāhid-un-Nubūwwah, p. 228)

*Tayrī nasal-e-pāk mayn ḥay bachchaḥ bachchaḥ Nūr kā*

*Tū ḥay ‘ayn-e-Nūr tayrā sab ghārānāḥ Nūr kā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Water welled up

When Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ journeyed from Madīnāḥ to Makkāḥ رَاحَ اللَّهُ هَرَقًا وَ تَغْطِيْعًا, on the way, he met Sayyidunā Ibn Muṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَدِيعِ who requested, ‘My well is suffering from scarcity of water, so please supplicate for blessings in it.’ Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked to fetch water from that well. When the bucket of water was presented, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ drank some water by sipping from it directly and also gargled from it. Then he poured the water of the bucket back into the well. Water welled up substantially and became sweeter and more pleasant than before. (Al-Ṭabaqāt-ul-Kubrā, pp. 110, vol. 5)

*Bāgh-e-Jannat kay ḥayn baḥr-e-madaḥ khuwān-e-Aḥl-e-Bayt*

*Tum ko muxdaḥ Nār kā ay dushmanān-e-Aḥl-e-Bayt*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Horse hurled the blasphemous into the fire

On the day of Āshūrā i.e. Friday, 10<sup>th</sup> Muḥarram, 61 A.H., when his Excellence Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ was delivering sermon to the Yazīdī soldiers in the battlefield of Karbalā in order to leave no room for excuse on their side, a foul-mouthed Yazīdī (Mālik Bin ‘Urwaḥ) looked towards the fire which was lit in a trench for the protection of the camps of the dejected caravan and said, ‘O Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ! You have lit this fire before that of the Hereafter.’ Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied: **كَذَبْتَ يَا عَدُوَّ اللَّهِ** meaning ‘*O enemy of Allah! You are a liar!*’ Do you think, **مَعَآذَ اللَّهِ عَزَّوَجَلَّ**, I will go to the Hell?’

A devotee of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Sayyidunā Muslim Bin ‘Awsajah رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked permission from Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ to fire an arrow at the face of the foul-mouthed Yazīdī but Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ did not allow and said, ‘We should not initiate the attack.’ Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ then lifted his hands for prayer and supplicated: ‘O Allah **عَزَّوَجَلَّ**! Make this wicked suffer the punishment of worldly fire before the torment of the Hellfire.’

The prayer was answered instantly; the hoof of the horse of the Yazīdī stepped inside a ditch, which jolted the horse. The blasphemous Yazīdī fell off the horse’s back and his foot entangled in the stirrup. The horse galloped whilst dragging the Yazīdī along and threw him inside the trench which was

full of fire. The ill-fated Yazīdī burnt to death. Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ offered Sajdah Shukr (prostration to pay gratitude in the court of Allah عَزَّوَجَلَّ) and said, ‘O Allah عَزَّوَجَلَّ! Gratitude to You for punishing the one blaspheming the holy family of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Sawāniḥ Karbalā*, p. 88)

## Stung by black scorpion

Despite witnessing the instant dreadful end of the blasphemous Yazīdī and instead of learning lesson from it, they took it as a casual event. Another rude Yazīdī said to Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘You have no relation with Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’ Hearing this, Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ shocked and so he supplicated in the court of Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! Punish this rude person.’

The outcome of the supplication appeared instantly; that Yazīdī unexpectedly felt need of defecation, he came off his horse, ran to a side, undressed and sat down; suddenly, a black scorpion stung him. Contaminated with impurity, he was seen running here and there out of acute pain and eventually he fell died extremely disgracefully in front of his companions. Despite that, the stony-hearted, shameless people did not take it as a warning; instead they ignored considering it a casual event.

(*Sawāniḥ Karbalā*, p. 89)

‘Alī kay piyāray Khātūn-e-Qiyāmat kay jigar pāray  
Zamīn say āsmān tak dhūm hay un kī siyādat kī

## Blasphemous died of thirst

A stony-hearted person of the Yazīdī army came in front of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ and said rudely, 'Look at the turbulent River Euphrates. By Allah عَزَّوَجَلَّ! You will not get even a drop of it, and you will die of thirst.' Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ beseeched in the court of Allah عَزَّوَجَلَّ: عَظِشْنَا أَمِنَهُ أَللَّهُمَّ meaning 'O Allah عَزَّوَجَلَّ! Make him die out of thirst.'

As soon as Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ finished this supplication, the horse of the insolent Yazīdī galloped abruptly out of fright. The Yazīdī ran after it; as a result, he suffered raging thirst and he was found calling out اَلْعَطَشُ اَلْعَطَشُ 'I'm thirsty, I'm thirsty' repeatedly but when water would brought to his mouth, he would remain unable to drink even a drop from it and, eventually he died due to extreme thirst. (Sawaniḥ Karbalā, p. 90)

*Ĥān mujḥ ko rakḥo yād mayn Ḥaydar kā pisar ḥūn  
Aur bāgh-e-Nubūwwat kay shajar kā mayn šamar ḥūn  
Mayn dīdah-e-ḥimmat kay liye Nūr-e-naẓar ḥūn  
Piyāsā ḥūn magar Sāqī-e-Kawšar kā pisar ḥūn*

## Marvels left no room for excuses

Dear Islamic brothers, did you notice how grand the rank of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ is! We learnt that Allah عَزَّوَجَلَّ does not allow disrespect, disgrace and insult of the blessed Imām رَضِيَ اللهُ تَعَالَى عَنْهُ. Those who insulted Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ were

disgraced and were subjected to painful torment even in this world and surely this bears a great warning.

‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلِيٌّ رَحْمَةُ اللهِ عَلَيْهِ elaborates after mentioning the terrifying instant end of some of impudent Yazīdīs: ‘The blessed son of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was to show that just like the plenty of explicit verses and famous Aḥādīṣ in favour of his high rank and excellence in the court of Allah عَزَّوَجَلَّ, his marvels and wonders also testify to it. Hence, physical demonstration of the divine favour by him (through wonders) was in fact for the reason to leave no room for excuses i.e. ‘if you have eyes, then take heed.’

To confront someone whose prayers are answered so promptly and so precisely is nothing but battling with Allah عَزَّوَجَلَّ; think of its consequences and be warned! But those embodiments of mischief failed to pick lesson from those open wonders as the greed of the temporal world that had overwhelmed their souls blinded them.’ (*Sawāniḥ Karbalā*, p. 90)

## The pillar of light and the white birds

After the martyrdom of Imām Hussain رَضِيَ اللهُ تَعَالَى عَنْهُ, several marvels were exhibited from his blessed head. The remaining people of the caravan of Aḥl-e-Bayt reached Kufa on the 11<sup>th</sup> of Muḥarram-ul-Ḥarām whereas the blessed heads of the martyrs of Karbalā had reached there before them. The blessed head of



Imām Ḥussāin رَضِيَ اللهُ تَعَالَى عَنْهُ was in the possession of the ill-fated ruthless Yazīdī named ‘Khūlī Bin Yazīd.’ He reached Kufa at night time. Since the gate of the state house had been closed, he brought the blessed head to his home. He placed the blessed head on the floor disrespectfully, took a large pan and covered the blessed head with it. He then went to his wife ‘Nawār’ and said, ‘I have brought for you the biggest wealth of the world. Look! The head of Ḥussāin Ibn ‘Alī is lying over there in your home.’ She exclaimed furiously, ‘May the curse of Allah عَزَّوَجَلَّ be upon you! People bring Gold and Silver and you have brought the blessed head of the Prophet’s son! By Allah عَزَّوَجَلَّ! I will not live with you anymore.’

Saying this, she rose from her bedding and sat beside the blessed head. She narrated, ‘By Allah عَزَّوَجَلَّ! I saw a shaft of bright light from the sky up to the pan like a pillar and white birds were flying around it.’ In the morning, Khūlī Bin Yazīd took the blessed head to the wicked Ibn Ziyād. (*Al-Kāmil Fī Tārīkh*, pp. 434, vol. 3)

*Bahāraun par ḥayn āj ārāishayn gulzār-e-Jannat kī  
Suwārī ānay wālī ḥay shahīdān-e-maḥabbat kī*

## Horrific end of Khūlī Bin Yazīd

Extreme worldliness and the greed for money make one blind to the fate of his ill endeavours. Khūlī Bin Yazīd separated the blessed head from the sacred body for worldly gains and fame, but, after only a couple of years, he succumbed to a terrible

end. As regard to the revenge taken by Mukhtār Šaqafī from the murderers of Imām Ḥussain رضي الله تعالى عنه, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عليه رَحْمَةُ اللهِ الْهَائِي has stated, ‘Just a couple of years after the martyrdom of Imām Ḥussain رضي الله تعالى عنه, Mukhtār ordered that whoever accompanied ‘Amr Bin Sa’d (the leader of the Yazīdī army) in Karbalā must be killed wherever he was found. Upon hearing that order, the tyrant and cruel people of Kufa ran towards Basra. The army of Mukhtār chased them and wherever they were found, they were murdered. Their corpses were burned and houses were robbed. Khūlī Bin Yazīd was that damn and wicked person who separated the blessed head of Sayyidunā Imām Ḥussain رضي الله تعالى عنه from the sacred body. That ruthless person was also arrested and presented to Mukhtār. Mukhtār got cut off his hands and feet, and then hanged him. In the end, he was put into blazing fire. Likewise, Mukhtār killed all the evil people of the army of Ibn Sa’d by different tortures and killed six thousand people of Kufa who had contributed in the martyrdom of Imām Ḥussain رضي الله تعالى عنه.’ (Sawāniḥ Karbalā, p. 122)

*Ay tishnigān-e-khūn-e-jawānān-e-Aḥl-e-Bayt*  
*Daykhā kay tum ko zulm kī kaysī sazā milī*  
*Kuttaun kī ṭarāḥ lāshay tumḥāray saṛā kīye*  
*Gḥūray pay bhī na gor ko tumḥarī jā milī*  
*Ruswā-e-khalq ḥo gaye barbād ḥo gaye*  
*Mardūdon! Tum ko ḡillat ḥar dawsarā milī*

*Tum nay ujā'ra Ḥaḍrat Zahrā kā bostān  
Tum khud ujař gaye tumḥayn yeḥ bad Du'ā milī  
Dunyā parastaun! Dīn say munḥ moř kar tumḥayn  
Dunyā milī na 'aysh-o-ṭarab kī ḥawā milī  
Ākhir dikhāyā rang shahīdon kay khūn nay  
Sar kaī gaye amān na tumḥayn ik żarā milī  
Pāyī ḥay kyā Na'im unḥo nay abḥī sazā  
Daykhayn gey woḥ Jahīm mayn jis din sazā milī*

## Recitation of the Holy Quran atop the spear

Sayyidunā Zaīd Bin Arqam رضى الله تعالى عنه has stated, 'When the Yazidī comrades raised the refulgent head of Imām Ḥussain رضى الله تعالى عنه atop a spear and paraded through the streets of Kufa, at that time I was in upstairs of my house; when the refulgent head passed by me I heard the blessed head reciting the 9<sup>th</sup> verse of Sūrah Al-Kahf:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

**Did you come to know that the men of the cave and of the forest's side were a wonderful sign of Ours.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Al-Kahf, verse 9)  
(Shawāhid-un-Nubūwwah, p. 231)*

Likewise, another saint of Islam has stated that when the blessed head of Imām Ḥussain رضى الله تعالى عنه was taken off the spear and

taken into the palace of the devilish Ibn Ziyād, Imām Ḥussain's sacred lips were quivering; his blessed tongue was reciting verse 42<sup>nd</sup> of Sūrah Al-Ibrāhīm:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ؕ

**And do not ever assume that Allah عَزَّوَجَلَّ is unaware of the doings of the oppressors.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Al-Ibrāhīm, verse 42)  
(Rauḍa-tush-Shuhādā, pp. 385, vol. 2)*

*‘Ibādat ḥo to aysī ḥo tilāwat ḥo to aysī ḥo  
Sar-e-Shabbīr to nayzay pay bhī Quran sunātā ḥay*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Minḥāl Ibn ‘Amr has reported, ‘I was in Damascus at that time. By Allah عَزَّوَجَلَّ! I saw with my own eyes that when the people were parading with the blessed head of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ atop the spear, a person was reciting Sūrah Al-Kahf in front of the blessed head. When he reached the verse:

أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

**The men of the cave and of the forest's side were a wonderful sign of Ours.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Al-Kahf, verse 9)*

Allah ﷻ granted the blessed head capability to speak and the blessed head spoke out remarkably: *أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَحَيِّي*: ‘My murder and roaming around with my head is stranger than the murder of the Aṣḥāb-e-Kāhf.’ (*Sharḥ-uṣ-Ṣudūr*, p. 212)

*Sar shahīdān-e-maḥabbat kay ḥayn nayzaun par buland*  
*Aur aūnchī kī Khudā ﷻ nay ‘iz̤z-o-shān-e-Aḥl-e-Bayt*

Dear Islamic brothers! After mentioning above narration in his book ‘*Sawānīḥ Karbalā*’, ‘Allāmah Maulānā Na’imuddīn Murādābādī رَحِمَهُ اللهُ الْهَامَى has commented, ‘In fact, this is true because in case of Aṣḥāb-e-Kāhf, unbelievers committed the oppression whereas in case of Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ, the Ummaḥ of his grandfather (the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) invited him as a guest then deceitfully deprived him of even drinking water.

The households and companions of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ were martyred before his eyes and then he was also martyred. The respected Aḥl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ were imprisoned. The blessed head was carried through different cities and towns. It is certainly strange that the Aṣḥāb-e-Kāhf spoke out after a very deep sleep of several years, however, it is much stranger for the blessed head to speak out after being struck off the blessed body.’ (*Sawānīḥ Karbalā*, p. 118)

## Couplet written with blood

The army of Yazīd was proceeding carrying the blessed heads of the martyrs of Karbalā along with them. They stayed at one place. Sayyidunā Shāh ‘Abdul ‘Azīz Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has reported: ‘They began drinking the date extract. According to another report, وَهُمْ يَشْرَبُونَ الْحَمْرَ i.e. *they commenced drinking wine.*’ Meanwhile, an Iron Pen appeared and it wrote the following couplet with blood:

أَتَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا      شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

(Do the murderers of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ still hope to avail the intercession of his Noble Grandfather صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgment?)

It is stated in some other narrations that above couplet was found inscribed on a stone 300 years before the advent of the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Al-Ṣawā’iq-ul-Muḥarriqaḥ*, p. 194)

## Monk embraced Islam by virtue of the blessed head

A Christian monk saw the refulgent head from his church and asked about the matter. When he was told about, he said, ‘You are bad people. Will you be happy with 10 thousands Ashrafis (Gold Coins) for leaving this head with me for one night?’ The greedy men accepted the offer. The monk washed the blessed

head, perfumed it, placed it upon his thigh and kept closely observing it throughout the night. He noticed a beam of light emerging from the blessed head. The monk spent the night crying and the following morning, he embraced Islam. He abandoned the church and its provisions, and spent his rest of the life serving the Ahl-e-Bayt عَلَيْهِ الرِّضْوَان. (*Al-Şawā'iq-ul-Muḥarriqah*, p. 199)

*Daulat-e-dīdār pāyī pāk jānay bāich kar*  
*Karbālā mayn khūb hī chamkī dukān-e-Ahl-e-Bayt*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Dirham and dinar turned into pebbles

When the Yazīdī people opened the bags of dirham and dinar which they had plundered from the tents of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ and the ones the Christian monk paid to them, they found that all of them had turned into broken pieces of pottery. On one of their sides, the 42<sup>nd</sup> verse of Sūrah Al-Ibrāhīm, part 13 was found written:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ؕ

And do not ever assume that Allah عَزَّوَجَلَّ is unaware of the doings of the oppressors.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 13, Sūrah Al-Ibrāhīm, verse 42)

And on the other side the 227<sup>th</sup> verse of Sūrah Ash-Shu'arā, part 19 was found inscribed:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

**And soon the oppressors will come to know upon which side  
they will be overturned.**

*[Kanz-ul-Īmān (Translation of Quran)] (Al-Ṣawā'iq-ul-Muḥarriqah, p. 199)  
(Part 19, Sūrah Ash-Shu'arā, verse 227)*

*Tum nay ujāřā Haḍrat Zaḥrā kā bostān*

*Tum khud ujař gaye tumḥayn yeḥ bad Du'ā milī*

*Ruswā-e-khalq ḥo gaye barbād ḥo gaye*

*Mardūdon! Tum ko żillat ḥar dawsarā milī*

Dear Islamic brothers! It was a divine lesson of warning: 'O ill-fated people! You turned your face away from Islam for the greed of the temporal and mortal world and severely oppressed the family of the Noble Prophet ﷺ. Remember! You exhibited extreme carelessness towards religion and you will lose even the worldly gains for which you committed such a loathsome act. You are a symbol of those who are at total loss not only in the Afterlife but also in the worldly life.'

*Dunyā parastaun! Dīn say munḥ moř kar tumḥayn*

*Dunyā milī na 'aysh-o-řarab kī ḥawā milī*



History delineates that the Muslims who preferred worldly gains over religion failed to win even the worldly riches and on the other hand, those who discarded worldliness and remained steadfast upon the laws and teachings of the Quran & Sunnah, the riches of the world inclined towards them. They became prosperous in the worldly life as well as in the Afterlife. A'lā Haqrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has written:

Woḥ kay is dar kā ḥuwā khalq-e-Khudā us kī ḥūī  
Woḥ kay is dar say phirā Allah عَزَّوَجَلَّ us say phir gaya

*(The creation of Allah becomes loyal to the one who becomes loyal to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ discards the one who becomes disloyal to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).*

## Where was the blessed head buried?

There are different reports as regard to the location of burial of Imām Ḥussain's blessed head. 'Allāmah Qurtubī and Sayyidunā Shāh 'Abdul 'Azīz Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had reported that Yazīdī sent the captives of Karbalā along with the blessed head to Madīna-tul-Munawwarah رَاوَعَا اللَّهَ شَرَقًا وَ تَغْطِيحَا and, after being wrapped in a shroud, the head was buried in Jannat-ul-Baqī' beside the blessed grave of Sayyidatunā Fāṭimah Zahrā or Sayyidunā Imām Ḥassan Mujtabā رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Some have reported that, after 40 days, the captives of Karbalā came back to Karbalā and buried the blessed head after joining it with the blessed body.

Some others have said that Yazīdī ordered his comrades to parade through the towns and cities displaying the blessed head. When these people reached a place called ‘Asqalān, the ruler of that area took the blessed head and buried it. When the Europeans invaded ‘Asqalān, Ṭalā’ī Bin Razzīk who was known as ‘Ṣāliḥ’ paid 30 thousand dinars to take the blessed head from the Europeans.

On Sunday, the 8<sup>th</sup> of Jumādil Ṣānī 548 A.H., whilst bare-foot (in order to pay tribute) and accompanied with his army and servants he brought the blessed head to Egypt. Even at that time, the blood of the blessed head was fresh and musk could be smelt from it. He placed the blessed head inside a silk green bag, placed it upon a chair made of ebony, placed musk and ambergris around it, and finally got constructed the Mausoleums of the martyred Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Today Ḥussainī Mausoleum built by Qarīb Khān Khalīlī is renowned. (*Shām-e-Karbalā*, p. 246)

*Kis shaqī kī ḥay ḥukūmat ḥaye kyā and ḥayrā ḥay  
Din dīḥāray lui rahā ḥay kārwān-e-Ahl-e-Bayt*

## Beholding the mausoleum of the blessed head

Sayyidunā Shaykh ‘Abdul Fattāḥ Bin Abī Bakr Bin Aḥmad Shāfi’ī Khalūwatī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated in his booklet entitled ‘Nūr-ul-‘Ayn’: Shaykh-ul-Islam Shamsuddīn Liqānī قُدْسَ سِرُّهُ الرَّبَّانِي would frequently visit the sacred mausoleum to behold the

blessed head and would say, ‘I am sure, the blessed head of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ is in this place.’

Sayyidunā Shaykh Shāhābuddīn Ḥanafī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: ‘I visited the mausoleum of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ but I was uncertain as to whether or not the blessed head was actually there. Suddenly I fell asleep. I dreamt that a person emerged from near the blessed head and entered in the Grand Green Dome of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He politely said, ‘Yā Rasūlallāh! رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ahmad Bin Ḥalbī and ‘Abdul Wahhāb have beheld the burial place of your grandson’s blessed head.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, اَللّٰهُمَّ تَقَبَّلْ مِنْهُمَا وَاغْفِرْ لَهُمَا ‘O Allah عَزَّوَجَلَّ! Accept their beholding and forgive both of them.’

Sayyidunā Shaykh Shāhābuddīn Ḥanafī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘Since that day, I have been sure that the blessed head of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ is resting in that very place. I did not abandon beholding the blessed head till my death.’ (*Shām-e-Karbalā*, p. 247)

Un kī pākī kā Khudā-e-Pāk عَزَّوَجَلَّ kartā hay bayān  
Āyaḥ-e-taḥīr say zāḥir hay shān-e-Aḥl-e-Bayt

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

## Reply to Salām from the blessed head

When Sayyidunā Shaykh Khalīl Abil Ḥassan Tamārsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would visit the blessed mausoleum to behold the blessed head, he would always say: اللَّهُ رَسُولُ اللَّهِ ‘May salutation be upon you, O the son of Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’ and would immediately hear the reply: وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ ‘And may salutation be upon you as well, O the father of Ḥassan.

One day, however, he did not hear the reply. He was surprised and went back. The following day, he came again and paid his Salām; he received the reply this time. He then asked humbly, ‘O Sayyidī! Yesterday I was not blessed with your reply, what was the reason?’ The reply was, ‘O Abul Ḥassan! At that time yesterday, I was with my beloved grandfather, the Mercy for the Universe صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and was busy with conversation.’  
(*Shām-e-Karbalā*, p. 247)

*Judā hotī ḥayn jānān jism say jānān say miltay ḥayn  
Ḥūī ḥay Karbalā mayn garm majlis waṣl-o-furqat kī*

Sayyidunā Imām ‘Abdul Wāḥḥāb Sha’rānī قُدْسُ سِرِّهِ الرَّبَّانِي has stated, ‘Ahl-e-Kashf<sup>1</sup> Saints of Islam believe that the blessed head of Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ is in the same place.’ Shaykh Karīmuddīn Khalūwātī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I have

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<sup>1</sup> Those blessed with faculty of Divine intuition.

paid visit at this place with the consent of the Holy Prophet ﷺ.’ (Shām-e-Karbalā, p. 248)

*Isī manẓar pay ḥar jānib say lākḥaun kī nigāḥayn ḥayn  
Isī ‘ālam ko ānkḥayn tak rahī ḥayn sārī khalqat kī*

## A strange blessing of the refulgent head

It is said that the king of Egypt ‘King Nāṣir’ was informed about a particular person who knew the whereabouts of some buried treasure inside the palace but did not tell anyone about its location. In order to make him disclose the whereabouts of the treasure, the king ordered to torture him. The person in charge of torturing held him and placed dung-beetles and scarlet flies on his head and tied a piece of cloth around it.

It is such terrifying and painful torment that is unbearable for even a single minute. The tortured person either reveals the secret instantly or, if he doesn’t do so, dies within a few minutes. This punishment was given to the person many times but, surprisingly, nothing happened to him; instead, every time, the dung-beetles would die. The people asked the reason and in reply, he said, ‘When the blessed head of Imām Ḥussain رضى الله تعالى عنه was brought to Egypt, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I placed it upon my head out of love and tribute; and what you have seen is the blessing and marvel exhibited by Imām Ḥussain’s blessed head!’ (Shām-e-Karbalā, p. 248)

*Phūl zakhmon kay khilāye ḥayn ḥawā-e-dost nay*  
*Khūn say sīnchā gayā ḥay gulistān-e-Ahl-e-Bayt*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

## Details regarding those stinging insects

We learnt that placing a sacred thing on the head out of respect and tribute is a rewarding act in the world as well as in the Hereafter. Here is some detail as regard to the insects that were used to make the accused reveal secrets. Dung-beetles are two-horned black coloured insects that are born inside excreta and dung; scarlet flies are small silk-like red coloured insects bearing the size of a chick-pea which are found in some jungles usually in the rainy season. They are dried and their rich red colour is used to dye silk; it is also used in making medicines; oil is also extracted from it.

In the old days, the accused person used to be punished in this way to confess to his crime. The dung-beetles would be placed on the scalp and scarlet flies would be placed over them being tied with an ordinary cloth. The beetles would continuously bite, which would result in holes in the scalp; then, the secretions and bits of the scarlet flies would enter through the holes and, as a result, the arteries of the brain would burst. That was such an unbearable punishment that the accused would confess instantly. This frightening worldly torment also reminds us of

the torments in the Afterlife! Surely, none of us can bear the pain of these insects for even a moment, then how is it possible for anyone to bear the snake bites and scorpion stings in the grave and the Hellfire! مَعَاذَ اللَّهِ عَزَّوَجَلَّ, if we were held for even a minor sin, and if for instance, only one scorpion is placed on our head, then how will we bear it!

*Dank machchar kā bhī mujh say to sahā jātā nahīn  
Qabr mayn bichchū kā dank kaysay sahūn gā Yā Rab!  
'Afw kar aur sadā kay liye rāzī ho jā  
Yeh karam hōgā to Jannat mayn rahūn gā Yā Rab!*

## Effulgence of the blessed head

According to another narration, the blessed head remained in the treasury of Yazīd, the devilish. When the king of Banū Umayyāh Sulaymān Bin ‘Abdul Malik took control of the reign (96 A.H. – 99 A.H.) and he got to know about it, he paid visit to behold the blessed head whose bones were shining like silver. He applied perfume, wrapped it in shroud and had the blessed head buried in a Muslim cemetery. (*Tahẓīb-ut-Tahẓīb*, pp. 326, vol. 2)

*Chahray pay āftāb-e-Nubūwwat kā Nūr thā  
Ānkhaun mayn shān-e-ṣawlat-e-Sarkār bū-turāb*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Cause of pleasure of Mustafa ﷺ

‘Allāmah Ibn Hajar Ḥaitmī Makkī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated that Sulaymān Bin ‘Abdul Malik was honoured to behold Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He found that the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was benevolent towards him. The following morning, he asked Sayyidunā Ḥassan Baṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ for the interpretation of the dream. Sayyidunā Ḥassan Baṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘Perhaps you have done something good with progeny of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ He politely said, ‘Yes, I found the blessed head of the Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the treasury of Yazīd. I wrapped it in five pieces of cloth, offered funeral prayer along with some of my companions and then buried it.’ Sayyidunā Ḥassan Baṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ responded, ‘It is that deed which has brought about the pleasure of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Al-Ṣawā’iq-ul-Muḥarriqah, p. 199)

*Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘izzat barḥānay kay liye ta’zīm dayn  
Ḥay buland Iqbāl tayrā dūdman-e-Aḥl-e-Bayt*

## Explanation for different Mashāḥad

The renowned orator of Pakistan, Maulānā Al-Ḥāj Al-Ḥāfiẓ Muhammad Shafi’ Okārvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has mentioned in his book ‘Shām-e-Karbalā’: There are different narrations with regard to the blessed head, and Mashāḥad<sup>1</sup> have been made at

<sup>1</sup> The plural of Mashḥad is Mashāḥad. One meaning of it is: A place of presence.



different places. It is quite possible that these narrations and Mashāḥad had been related to more than one blessed heads of the martyrs. The heads of all the martyrs of the Aḥl-e-Bayt عَلَيْهِمُ الرِّضْوَان were sent to Yazīd and the heads might have been buried in various places and the reference has been made with only Sayyidunā Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ out of respect or due to some other reason. وَاللَّهُ أَعْلَمُ بِحَقِيقَةِ الْحَال (Shām-e-Karbalā, p. 249)

### A terrifying account regarding despair from forgiveness

Sayyidunā Abū Muhammad Sulaymān Al-Ā'mash Kūfī Tabi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'I visited to perform Hajj. During Ṭawāf I saw a person who was clinging to the sacred cloth of the Holy Ka'bah and imploring, 'O Allah عَزَّوَجَلَّ! Forgive me but I suspect that you will not forgive me.' Upon hearing it, I thought to myself as to what kind of sin he has committed because of which he is despaired of forgiveness; however, I remained busy with performing the Ṭawāf. In the second round, I heard him imploring the same, I became even more surprised. After I had finished the Ṭawāf, I said to him, 'You are standing at such a holy place where even the biggest sins are forgiven, so if you are asking Allah عَزَّوَجَلَّ for forgiveness and mercy, then remain hopeful, He is the Most Merciful, Most Generous.' The person replied, 'O servant of Allah عَزَّوَجَلَّ, who are you?' I said, 'I am Sulaymān Al-Ā'mash عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ' He held my hand and took me to a side. He said, 'My sin is very serious.' I asked, 'Is your sin greater than the mountains, skies, earths, and the 'Arsh (the

Divine Throne)?’ He replied, ‘Yes, my sin is greater. O Sulaymān! I am one of those 70 ill-fated people who brought the blessed head of Imām Ḥussāin رَضِيَ اللهُ تَعَالَى عَنْهُ to Yazīd. Yazīd commanded for blessed head to be hung outside the city. Then, with his command it was taken down, put in a platter made up of gold and placed in Yazīd’s bedroom. At midnight, Yazīd’s wife awoke and witnessed light beaming from the blessed head to the sky, shining and twinkling. Yazīd’s wife became terrified; she woke Yazīd and said, ‘Get up and see, I am witnessing a strange thing.’ Yazīd, the damned also saw the light and advised her to remain quiet about it.

In the morning, he got the blessed head placed in an emerald tent. He appointed 70 people to look after it and I was one of them. We were asked to go for having some food. When the sun set and the most part of the night had passed we went to sleep. Suddenly I woke up; I saw a very dense cloud in the sky, and heard the sound of thunder and that of bird-wings’ flapping.

That cloud began descending, gradually coming nearer to the extent that it touched the ground. A man came out of the cloud; the man had two heavenly garments. In one hand he had a floor-mat and some chairs; he spread the floor-mat, placed the chairs on it, and began calling out; ‘O father of mankind! O Ādam اَعْلَى تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام. Please come.’ A very handsome and saintly personality appeared, stood near the blessed head and said, ‘Salutation be upon you, O friend of Allah عَزَّوَجَلَّ Salutation

be upon you O the symbol of piety and the one who died of martyrdom; you bore thirst until Allah عَزَّوَجَلَّ united you with us; may Allah عَزَّوَجَلَّ bestow mercy upon you; and there is no forgiveness for your murderer; and on the Day of Judgment, your murderer is destined for a very horrible fate in the Hellfire.’ After saying so, he moved away and seated himself upon one of the chairs.

Another cloud appeared and touched the ground in the similar way, and I heard someone calling: ‘O Prophet of Allah! O Nuh عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام Please come.’ A very noble and saintly personality appeared with a slight yellowish complexion, wearing two heavenly garments; he also spoke the same words and seated himself upon the chair. Then, another cloud appeared and this time Sayyidunā Ibrāhīm Khalilullāh عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام came out of it, he too spoke similar words and seated himself upon another chair.

Likewise, Sayyidunā Mūsā Kalimullāh عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام and Sayyidunā ‘Isā Rūḥullāh عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام came, uttered similar words and sat upon the chairs. Then a denser and bigger cloud appeared and Sayyidunā Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatunā Fāṭimah and Sayyidunā Ḥassan Mujtabā رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا emerged. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went towards the blessed head, lovingly embraced it and wept a lot; then the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ presented the blessed head to Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا. She too embraced it and wept

a lot. Then, Sayyidunā Ādam عَلَيْهِ السَّلَامُ came forward towards Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for condolence and said:

السَّلَامُ عَلَى الْوَلَدِ الطَّيِّبِ، السَّلَامُ عَلَى الْخَلْقِ الطَّيِّبِ،  
أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَذَاءَكَ فِي ابْنِكَ الْحُسَيْنِ

*‘Salutation be upon the virtuous son, Salutation be upon the one who was born of purity, May Allah عَزَّوَجَلَّ bless you صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with immense reward and may He عَزَّوَجَلَّ reward you صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the highest grade of patience for (the tribulation of) your grandson Hussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ.’*

Similarly, Sayyidunā Nūḥ, Sayyidunā Ibrāhīm, Sayyidunā Mūsā and Sayyidunā ‘Isā عَلَيْهِمُ السَّلَامُ offered their condolences. Then, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke a couple of words after which an angel came near the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘O Abū-ul-Qasim صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Our hearts have shattered (due to the tragic incident). I am the Angel deputed on the world’s sky. Allah عَزَّوَجَلَّ has commanded me to obey you; if you command I can drop the sky upon them and totally obliterate them.’

Another angel said, ‘O Abū-ul-Qasim صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am the Angel deputed on the seas. Allah عَزَّوَجَلَّ has commanded me to obey you. If you order I can bring a storm upon them to totally annihilate them.’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

replied, ‘O the Angels! Don’t do that!’ Sayyidunā Ḥasan Mujtabā رَضِيَ اللهُ تَعَالَى عَنْهُ (whilst pointing towards the guards who were sleeping) said, ‘Dear grandfather! The people who are sleeping have brought my brother Ḥussain’s head and they are appointed to guard it. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O the Angels! Kill them for martyring my son.’

By Allah عَزَّوَجَلَّ! I saw that all of my companions were slaughtered within a few moments; an Angel started coming towards me to slaughter me so I called out, ‘O Abū-ul-Qasīm صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please save me! Please have mercy upon me! May Allah عَزَّوَجَلَّ bestow mercy upon you.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told the Angel to leave me and then came to me and asked, ‘Are you amongst those 70 people who brought the head?’ I humbly replied, ‘Yes.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed hand upon my shoulder, threw me on the floor and said, ‘May Allah عَزَّوَجَلَّ neither have mercy on you and nor forgive you; May Allah عَزَّوَجَلَّ burn your bones in the fire of Hell.’ Hence, it is the reason why I am despaired of the mercy of Allah عَزَّوَجَلَّ.’ When Sayyidunā Al-Ā’mash رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ heard it, he said, ‘O the damned! Move away from me, otherwise torment may afflict me because of you.’ (*Shām-e-Karbalā*, pp. 267-270)

*Bāgh-e-Jannat chōr kar āye ḥayn Maḥbūb-e-Khudā*

*Ay zahāy qismat tumḥarī kushtigān-e-Aḥl-e-Bayt*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

## Yearning for fame and wealth

Dear Islamic brothers! Yearning for fame and wealth is a terrible thing. The Beloved Rasūl ﷺ said: “Two hungry wolves, when set free in a flock of sheep, do not cause as much harm as the greed of wealth and status causes to one’s religion.”

*(Sunan-ut-Tirmiḏī, pp. 166, vol. 4, Ḥadīṣ 2383)*

It was Yazīd’s greed for wealth and status which caused the dreadful and terrible tragedy of Karbalā. He feared that Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ would overthrow him whereas Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ was totally unconcerned and uninterested in power & authority of this mortal world. In fact, Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ is ruler of the hearts of the Muslims of the past and present times and will remain so forever.

*Na hī Shimr kā woḥ sitam raḥā, na Yazīd kī woḥ jafā raḥī  
Jo raḥā to nām Ḥussain kā, jisay zindaḥ rakḥtī ḥay Karbalā*

## Dreadful end of Yazīd

There is an indirect Ḥadīṣ reported by Sayyidunā Ḥassan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ’ ‘Worldliness is the root of all evils.’ *(Al-Jāmi’-uṣ-Ṣaghīr, pp. 223, Ḥadīṣ 3662)*

Yazīd’s heart was fully engrossed in the fondness of this temporal world! He was greedy for popularity, authority and

power. Forgetting the consequences, he stained his hands with the brutal murder of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ and his blessed companions عَلَيْهِمُ الرِّضْوَان. The brutal massacre he had committed in Karbalā for power and authority could not prolong his reign. His cruel reign lasted for only 3 years and 6 months, and he died at the age of 39 in Rabī'-un-Nūr 64 A.H. in Syria in a place called Ḥūwwārīn which is located in the city of 'Ḥamṣ.'

*(Al-Kāmil Fit-Tārikh, pp. 464, vol. 3)*

One of the causes that are mentioned for Yazīd's death is that he fell in love with a Roman girl but that girl actually hated him. One day, she tricked Yazīd to go with her to a deserted area on the pretext of having romance. The cool breeze of that desolate place aroused Yazīd but the lady said that a shameless person who was disloyal and unfaithful to his Prophet's grandson could never be faithful to her. After saying so she repeatedly stabbed Yazīd with a dagger and left him there. For a few days, vultures and crows feasted on his dead body. Finally, his people explored the dead body. They dug a ditch and dumped his rotten remains. *(Awraq-e-Gham, p. 550)*

*Woh takht hay kis qabr mayn woh taj kahān hay?*

*Ay khāk batā zaur-e-Yazīd āj kahān hay?*

## **Ibn Ziyād's dreadful end**

Yazīd's accomplices who massacred the Aḥl-e-Bayt عَلَيْهِمُ الرِّضْوَان suffered dreadful end. Leaving Yazīd, the most brutal criminal

was the Governor of Kufa ‘Ubaīdullāh Ibn Ziyād. It was he who ordered to torture Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ and his blessed Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَان. After just 6 years, on the same day i.e. 10<sup>th</sup> of Muḥarram 67 A.H. (by the strategic revenge conducted by Mukhtār Šaqafī) Ibn Ziyād was brutally murdered at the hands of the army of Ibrāhīm Bin Mālik on the banks of the River Euphrates. The soldiers cut off his head and presented it to Ibrāhīm who then sent it to Mukhtār in Kufa. *(Sawāniḥ Karbalā, p. 123)*

*Jab sar-e-maḥshar woḥ pūchāyn gey bulā kay sāmnaḡ  
Kyā jawāb-e-jurm do gey tum Khudā عَزَّوَجَلَّ kay sāmnaḡ*

## **Snake in the nose of Ibn Ziyād**

The Governor House in Kufa was adorned for celebrations and the head of Ziyād was exhibited on the same place where the blessed head of Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ was placed six years back. There was nobody to cry for this ill-fated person; instead people celebrated his death. *(Sawāniḥ Karbalā, p. 123)*

It is narrated in a Ṣaḥīḥ (Authentic) Ḥadīṣ reported by ‘Imārāḥ Bin ‘Umaīr that when the head of ‘Ubaīdullāh Ibn Ziyād along with those of his companions was placed down, he went towards them. Suddenly everyone started screaming, ‘It’s come. It’s come.’ He saw that a snake was coming. It slithered above and between all the heads and finally approached the dirty head of Ibn Ziyād. It entered the nostril, stayed for a while and then



left. Everyone started screaming again, 'It's come, it's come.' Same thing happened two or three times. (*Sunan-ut-Tirmidhī, pp. 431, vol. 5, Ḥadīṣ 3805*)

Ibn Ziyād, Ibn Sa'd, Shimr, Qaīs Ibn Ash'aś Kandī, Khulī Ibn Yazīd, Sanān Ibn Anas Nakh'i, 'Abdullāh Ibn Qaīs, Yazīd Bin Mālīk and the remaining damned people who were involved or contributed in martyrdom of Imām Ḥussain رضي الله تعالى عنه all faced horrible ending and horses were made to trample over their corpses. (*Sawānīḥ Karbalā, p. 158*)

*Kab talak tum ḥukūmat pay itrāo gey*  
*Kab tak ākhīr gharībōn ko tarṭāo gey*  
*Zālīmōn! Ba'd marnay kay pachṭāo gey*  
*Tum Jahannam kay ḥaqdār hō jāo gey*

## Wrongdoings culminate in bad end

Mukhtār Ṣāqafī wiped all the Yazīdī's off the face of the earth. The oppressors were unaware that the holy blood of the martyrs would ultimately lead to their destruction and the Yazīdī kingdom would be shattered to pieces and that all the people who were involved in the murder of the blessed Imām would be killed brutally. There would be the same bank of the River Euphrates; the same day of 'Āshūrā; the similar group of oppressors; and the horses of Mukhtār would trample over them. Their majority would not benefit them. Their hands and feet would be cut; houses would be robbed; they would be

hung; corpses would rot and everyone in the world would hate them; people would rejoice and celebrate their deaths. In war, they would be in thousands but they would become cowards and would run away like eunuchs. Like dogs and mice they would find it difficult to save themselves. Wherever they would be found, they would be massacred instantly. They would be hated and condemned in the world and on the Day of Judgment.

*(Sawāniḥ Karbalā, p. 125)*

*Daykḥay ḥayn yeḥ din apnay ḥī ḥathāun kī badawlat  
Sach ḥay kay buray kām kā anjām burā ḥay*

## Mukhtār claimed Prophethood

Dear Islamic brothers! No one is aware of the covert will of Allah ﷻ regarding him. Though Mukhtār Ṣāfaḥī killed all the murderers of Imām Ḥussāin رضى الله تعالى عنه and won the hearts of devotees of Imām Ḥussāin, but his predestined misfortune overcame. He claimed Prophethood and started proclaiming that he receives revelation. *(Al-Ṣawā'iq-ul-Muḥarriqah, p. 198)*

**Satanic whisper:** How can such a great devotee of the Aḥl-e-Bayt be misguided and become a Murtad (Apostate)? Can a false Prophet have the ability of performing such marvellous deeds?

**Remedy for the Satanic whisper:** Allah ﷻ is dependent to none. We should all fear His covert will because nobody knows what will happen to him! Look! Shayṭān was very learned,

obedient and ascetic; he worshipped Allah ﷻ for thousands of years but his predestined misfortune overcame and he became cursed and an unbeliever. Bal'am Bin Bā'ūrā was also a very learned, obedient and pious person whose supplications were always answered. He had the knowledge of 'Ism-e-A'zam.' By virtue of his spirituality, he was capable to view 'Arsh-e-A'zam (the Divine Throne) from the earth but when his predestined misfortune overcame, he died without Īmān and he will enter the Hell in the form of a dog. Ibn-e-Saqā was one of the most intelligent scholars and debaters but since he became disrespectful towards the Ghauš of his time, he fell in love with a Christian princess, embraced Christianity and died ill-fated.

Allah ﷻ revealed to His Beloved Rasūl ﷺ, 'I killed 70 thousand people in lieu of the murder of Yaḥyā Bin Zakariyyā عَلَيْهِمَا السَّلَام and I will kill double the number of people in lieu of your grandson.' (*Al-Mustadrak*, pp. 485, vol. 3, Ḥadīṣ 4208)

History delineates that Allah ﷻ deputed an oppressor like 'Bakht-e-Naṣr', who claimed to be God, to take revenge for the unjust assassination of Sayyidunā Yaḥyā Bin Zakariyyā عَلَيْهِمَا السَّلَام. Similarly, Allah ﷻ deputed the liar Mukhtār Ṣaqafī, to take revenge for the unjust assassination of Imām Ḥussain رَضِيَ اللَّهُ تَعَالَى عَنْهُ (*Shām-e-Karbalā*, p. 285)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Only Allah عَزَّوَجَلَّ knows what His strategies are. Based on His sole intent, He sets the oppressors to destroy the oppressors. Hence, it is stated in verse 129 of Sūrah Al-An'ām:

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

**And similarly we empower some of the oppressors over others the recompense of their deeds.**

*[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An'ām, verse 129)*

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: No doubt, Allah عَزَّوَجَلَّ gets the religion of Islam helped even through a transgressing i.e. sinful person. (*Ṣaḥīḥ Bukhārī, pp. 328, vol. 2, Ḥadīṣ 3062*)

### **Remain afraid of the covert will of Allah عَزَّوَجَلَّ**

We should always remain afraid of the covert will of Allah عَزَّوَجَلَّ. We should refrain from being proud of our knowledge, education, grandeur, glory, physical strength and status. Similarly, it's vital to abstain from bragging and boasting as we are unaware of our fate destined by Allah عَزَّوَجَلَّ. We must be afraid of the risk of losing the Īmān.

In order to develop a mindset of securing the Īmān, to inculcate the devotion for the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his blessed descendants and his blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ,

in order to increase religious knowledge, to abstain from sins and to earn great rewards, every Islamic brother should travel with the Madanī Qāfilāh of Dawat-e-Islami in the company of Devotees of Rasūlullāh for at least 3 days every month. Through Fikr-e-Madīnah, Islamic brothers and Islamic sisters should fill in the card of Madanī In'āmāt (72 In'āmāt for Islamic brothers and 63 In'āmāt for Islamic sisters) and submit it to the responsible Islamic brothers and sisters of their area.

O Allah عَزَّوَجَلَّ! For the sake of Your Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his companions, Imām Ḥussain and the martyrs of Karbalā رَضِيَ اللهُ تَعَالَى عَنْهُمْ, safeguard our Īmān. Grant us security in the grave and on the Day of Judgement and forgive us without holding accountable.

O Allah عَزَّوَجَلَّ! Grant us martyrdom with Īmān under the shadow of Grand Green Dome whilst engrossed in the visions of Your Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Grant us burial in Jannat-ul-Baqī' and bless us with the privilege of being the neighbours of Your Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mushkilayn ḥal kar Shaḥ-e-Mushkil Kushā kay wāsiṭay*

*Kar balāyāin rad Shahīd-e-Karbalā kay wāsiṭay*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Excellence of ‘Āshūrā

### 25 Important events which occurred on the Day of ‘Āshūrā

1. On the 10<sup>th</sup> of Muḥarram-ul-Ḥarām, the Day of ‘Āshūrā, repentance of Sayyidunā Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام was acknowledged.
2. On this day Ādam عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام was born and,
3. On this day he عَلَيْهِ السَّلَام entered the Heaven.
4. On this day the ‘Arsh (the Divine Throne)
5. Kursī
6. Sky
7. Earth
8. Sun
9. Moon
10. Stars and
11. Heaven were created
12. On this day Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام was born.
13. On this day he عَلَيْهِ السَّلَام was saved from the fire.
14. On this day Sayyidunā Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام and his Ummah were saved and Pharaoh was drowned along with his people.

15. On this day Sayyidunā ‘Īsā عَلَيْهِ السَّلَام was born.
16. On this day he عَلَيْهِ السَّلَام was raised up to the heavens.
17. On this day Sayyidunā Nūḥ’s عَلَيْهِ السَّلَام ark parked on the mount of Jūdī.
18. On this day Sayyidunā Sulaymān عَلَيْهِ السَّلَام was bestowed with a great kingdom.
19. On this day Sayyidunā Yūnus عَلَيْهِ السَّلَام was brought out of the stomach of the whale.
20. On this day eyesight of Sayyidunā Ya’qūb عَلَيْهِ السَّلَام began to restore.
21. On this day Sayyidunā Yūsuf عَلَيْهِ السَّلَام was taken out from the deep well.
22. On this day Sayyidunā Ayyūb عَلَيْهِ السَّلَام was relieved of his affliction.
23. On this day rain showered from the sky for the first time.
24. The Fast on this day was common even among previous Ummahs. It is said that the Fast on this day was Farḍ in those times when the Fasts of the blessed month of Ramadan were not Farḍ but it was later revoked. (*Mukāshafa-tul-Qulūb*, p. 650)

25. On the day of ‘Āshūrā, Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ, his sons and companions were all brutally martyred in the plains of Karbalā after being kept starved for three consecutive days.

## 5 Virtues of the fasts of Muḥarram and ‘Āshūrā

1. It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Knower of the Unseen, the Immaculate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Leaving Ramadan, the Fast of Muḥarram is the most superior, and the most superior Ṣalāh after the Farḍ Ṣalāh is Ṣalāt-ul-Layl (i.e. Nawāfil offered during the night).’ (*Ṣaḥīḥ Muslim*, pp. 591, Ḥadīṣ 1163)
2. The Embodiment of Nūr, the Comforter of the Souls, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The Fast of every day of Muḥarram is equivalent to the Fasts of one month.’ (*Mu’jam-uṣ-Ṣaghīr*, pp. 87, vol. 2, Ḥadīṣ 1580)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The fast of ‘Āshūrā

3. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, ‘I never saw the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so enthusiastic to observe Fast highlighting excellence to any day as much as he would for the day of ‘Āshūrā and the month of Ramadan.’ (*Ṣaḥīḥ Bukhārī*, pp. 657, vol. 1, Ḥadīṣ 2006)



## Oppose the Jews

4. The Holy Prophet ﷺ has stated, 'Observe Fast on the day of 'Āshūrā, and oppose the Jews in this by observing an additional Fast one day before or one day after it.' (*Musnad Imām Aḥmad*, pp. 518, vol. 1, *Hadīṣ* 2154)

Whenever one is to observe the Fast of 'Āshūrā, it is better for him to fast on either the 9<sup>th</sup> or 11<sup>th</sup> of Muḥarram in addition.

5. It has been reported by Sayyidunā Abū Qatādaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ that the Most Exalted Prophet ﷺ said: 'I expect from Allah عَزَّوَجَلَّ that Fast on 'Āshūrā removes the sins of the previous year.' (*Ṣaḥīḥ Muslim*, pp. 590, *Hadīṣ* 1162)

## Eyes will not suffer pain or illness throughout the year

Muftī Aḥmad Yār Khān Na'imī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: 'If a person fasts on the 9<sup>th</sup> and 10<sup>th</sup> of Muḥarram he will get immense reward. If a person cooks good food for his family, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ blessings shall prevail in the house for the whole year. It is better to cook Kḥichrā<sup>1</sup> and to perform Fātiḥah for Sayyidunā Imām Ḥussain رَضِيَ اللهُ تَعَالَى عَنْهُ (this has been proven to be very beneficial). On this date (i.e. the 10<sup>th</sup> of Muḥarram), if

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<sup>1</sup> Kḥichrā is a food prepared by extensive cooking of meat with rice, wheat, maize, pulses and other grains such that a homogenized mixture is formed.

one performs Ghusl, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will remain safe from illnesses for the whole year because on this day the water of Zam Zam reaches all waters.’ (*Rūh-ul-Bayān*, pp. 142, vol. 4)

The Prophet of Raḥmah, the Intercessor of the Ummaḥ, the Owner of Jannah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever applies Iṣmad Kohl to his eyes on the day of ‘Āshūrā, his eyes will never suffer ache. (*Shu’ab-ul-Īmān*, pp. 367, vol. 3, Ḥadīṣ 3797)

**صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

**صَلُّوا عَلَى الْحَبِيبِ**

### For security of the home

Sayyidunā Imām Fakhrudīn Rāzī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated, ‘Whoever writes **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** on the entrance door (main gate) of his house gets secured from destruction, even if he is a unbeliever (but such privilege for a unbeliever is limited to worldly life only). So how high would be the excellence of the Muslim who has inscribed it on his heart’s tablet forever!’ (*Tafsīr Kabīr*, pp. 152, vol. 1)

**صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

**صَلُّوا عَلَى الْحَبِيبِ**

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